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CIVIL ECONOMY AND THE INSPIRATIONAL PARADIGM FOR JESUIT BUSINESS EDUCATION

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ABSTRACT

The objective of this article is to develop a framework for operationalizing the Inspirational Paradigm for Jesuit Business Education considering the challenges issued by *Laudato Si'*. This article proposes that the civil economy paradigm should be aligned with the Inspirational Paradigm and presents a framework that bridges these two paradigms. The framework proposed is anchored in the Catholic social tradition. This article starts by discussing the relevant features of the civil economy paradigm as developed by Bruni and Zamagni, emphasizing the business applications of fair trade, solidarity enterprises, and the Economy of Communion. An argument is then constructed to show that the civil economy paradigm is well poised to meet the hungers discerned in the Inspirational Paradigm for Jesuit Business Education, especially due to its alignment with the Catholic social tradition and pertinence to addressing sustainability challenges. The article concludes by proposing a model for implementing the civil economy paradigm within the curricula of Jesuit business schools.

KEYWORDS

Civil Economy; Inspirational Paradigm for Jesuit Business Education; Catholic Social Thought; Social and Solidarity Economy; *Laudato Si'*; *Fratelli Tutti*

INTRODUCTION

This article shows how Bruni and Zamagni's theoretical paradigm of civil economy can be applied to Jesuit business education in support of the Inspirational Paradigm for Jesuit Business Education. The first part of the article explicates the economic model developed by Bruni and Zamagni. We then focus on three applications of civil economy to business practice: fair trade, solidarity enterprises, and the Economy of Communion. The third part of this article shows how Bruni and Zamagni's paradigm could be integrated into the business and economics curriculums at Jesuit schools to meet the hungers for dignified work, moral compass, community, and adult spirituality. This article closes by suggesting that business ethics and economics classes serve as the subjects within the curriculum to teach the civil economy paradigm, setting up a theoretical framework, the specifics of which will be applied in particular business disciplines.

A NEW THEORETICAL PARADIGM: CIVIL ECONOMY

The Inspirational Paradigm for Jesuit Business Education (IAJU Working Group, 2020) emerged from a multi-year project by an international task force of Jesuit business school leaders. The paradigm white paper anchors its vision in the teachings of Pope Francis (2015) and engages with key developments in envisioning the future of global business such as those put forth by the Business Roundtable and by the United Nations Global Compact with Business. The tripartite structure of the document moves from a sober recognition of the "State of Affairs" facing businesses to an articulation of "hungers that Jesuit business education hopes to stir, cultivate, and strengthen" to a call for a new "educational paradigm" for addressing existing global challenges and building "a just social order in which all can flourish" (IAJU Working Group, 2020). The white paper seeks to eschew any naivety regarding the nature of the "complexity of [the] challenges" surrounding global inequality, extreme poverty, environmental unsustainability, rapid automation, and AI (IAJU Working Group, 2020: 3). The concluding paragraph of the document starkly acknowledges the complicity of existing practices of business education in generating the problems before us. The "profit motive" is explicitly identified as the problematic orientation of these disciplines. In answering the call to bring about human flourishing, the social good, and sustainability, "[e]ach academic field should then offer an alternative

vision based on ethical principles and the promotion of virtue” (IAJU Working Group, 2020: 7).

It is in the spirit of this call that this paper sketches an alternative vision for orienting the parameters for thought in Jesuit business schools. While the paradigm white paper calls on each academic discipline to rethink their frameworks, it is here suggested that a more comprehensive intellectual paradigm is needed by which each academic discipline can guide their rethinking of purpose and methodology. This proposal aligns with the “hunger for integrated knowledge” (IAJU Working Group, 2020: 4). The view that the purpose of business is to maximize profits has remained entrenched across a variety of disciplines despite progress made in stakeholder thinking, corporate social responsibility (CSR), business sustainability, etc. Such a view is embedded in an interpretation of capitalism that has limited the potential of market economies and business enterprises to achieve the greater good. A reconsideration of the meaning, nature, and purpose of the economy and the role of businesses in it could facilitate reconceptualization by the varying academic disciplines of Jesuit business education. This article explores one possible pathway developed by economists in Italy.

Luigino Bruni and Stefano Zamagni have been developing a new paradigm called civil economy¹ that resurrects prominent ideas from the Italian Enlightenment that had been neglected as the key figures of the Scottish and English schools of political economy came to define the prevailing understanding of what capitalism was and could become. Bruni and Zamagni lay out their vision of the civil economy in several books that highlight important contributions from the Italian tradition and consider applications of such practices today (Bruni & Zamagni, 2007, 2013, 2016). In their 2016 text, they clarify that civil economy is not a system to be seen as an alternative to capitalism as communism had been (Bruni & Zamagni, 2016: 6). “The civil economy, then, is an approach to the market and the economy in Europe ... that is not founded on the cornerstone of the individual and his freedom *from* the community. Differing from the political economy tradition, the civil economy is a relational and social economy” (Bruni & Zamagni, 2016: 7). Their 2013 *Handbook*

1 Bruni & Zamagni distinguish between Civil Economy in the broadest sense as a paradigm from civil economy in the sense of specific practices. For stylistic reasons, they nevertheless use lower capital letters in their (2016) text, although they designate that their focus is on the broader sense of Civil Economy as a paradigm (Bruni & Zamagni, 2016: ix). This article follows their lead, although we will be discussing civil economy in the sense of both the broader paradigm and the specific business practices (such as fair trade, solidarity enterprises, and EoC) that the paradigm engenders.

on the Economics of Reciprocity and Social Enterprise serves to compile contributions on a set of business practices and economic theories that show how a civil economy might be realized in practice.

This article will focus on several key texts by Bruni and Zamagni in which they provide overview visions and examples of civil economy. These texts were selected for their accessibility and clear relatability to the Inspirational Paradigm for Jesuit Business Education. It is important for the reader to know that the academic scholarship on civil economy is far broader than what can be covered in this brief article. Bruni and Zamagni are not the only progenitors of the resurgence of interest in civil economy (Bruyn 2000), though they have done the most to advance the paradigm. Their version of the paradigm has caught on in some business and economics circles in Italy, with a range of research applications emerging. Roberta Sferazzo (2020) has developed an entire framework for ethical business management and leadership, amalgamating the civil economy paradigm with Sen's capabilities approach and the conception of *agape* (or *caritas*: Christian love) in the Catholic intellectual tradition. Becchetti and Cermelli (2018) have applied the civil economy paradigm to sustainability challenges, mapping out a set of strategies in political economy with policy implications. Martino (2020) has developed a normative approach for integrating civil economy with social market economy. Moreover, Bruni and Zamagni have each continued to advance economics research by mining the history of the civil economy tradition for new insights. Bruni (2015) has argued that civil economy can shed light on the "happiness paradox", or the paradox of unhappiness in affluent societies, that perplexes contemporary economists. Zamagni (2021) has likewise written about the happiness paradox in relation to finance theory to argue for the urgency of "an axiological reorientation" of the entire discipline of economics. Zamagni (2020) has also applied the civil economy paradigm to business ethics and governance, arguing for a normative framework oriented towards the common good, understood within the traditions of virtue ethics and Catholic Social Thought (CST).

Let us begin by considering the meaning of civil economy in relation to existing paradigms of thought, such as capitalism and the profit function of firms. In a piece on "cooperative entrepreneurship," Zamagni draws a helpful distinction between markets and capitalism. He argues that "the market economy is the genus, capitalism is the species," meaning that a liberal economy characterized by free enterprise need

not be restricted to what he calls capitalist forms of enterprise (Bruni & Zamagni, 2013: 96–7). Capitalist forms of enterprise are characterized by an ownership and governance structure whereby the suppliers of equity capital (shareholders in the case of public corporations) own and control the firm. While many tend to assume that enterprise is synonymous with capitalist firms, Zamagni argues that “enterprise is the genus that includes a variety of species within itself: capitalistic, social, civil, cooperative, public” (Bruni & Zamagni, 2013: 95).

Figure 1 depicts the new vision of civil economy as encompassing diverse forms of enterprise within market economies that are broader than capitalism. Market Economy represents the broad category of which civil economy, solidarity economy, capitalism, and other forms of economy serve as instantiations. Each of these instantiations of market economy take on a different form, with varying values sets and ways that values get prioritized. The smaller circles in this figure represent the various types of enterprises that emerge in market economies: civil entrepreneurship, social and solidarity enterprises, capitalist firms, cooperatives, public and state-owned firms, etc. Each of these forms of enterprise are oriented towards different overriding purposes: furthering civility in markets and society, deepening of solidarity and social relations, wealth creation and economic growth, enhancing cooperative relations and enhanced ownership and decision-making by co-op members, securing public goods and the common welfare, etc. The varying forms of enterprise are also oriented towards different constituencies: market and society, diverse stakeholders, shareholders and investors, co-op members (employees, customers, or suppliers), the public or whole city, state or nation, etc. Different manifestations of market economies will tend to valorize certain forms over others, as with capitalism preferring capitalist firms and the solidarity economy preferring social and solidarity enterprises. In a sense, civil economy finds a place for all these forms of enterprise, with a preference for civilly minded enterprises. Civil economy does not seek to do away with capitalist firms, but rather prefers that those firms incorporate ethical considerations as a supplement to shareholder value. There is necessarily overlap between the emerging category of civil entrepreneurship and the other forms of enterprise already identified. These categories are not hard and exclusive. In fact, the civil economy framework seeks to foster creativity and reconceptualization of existing practices.

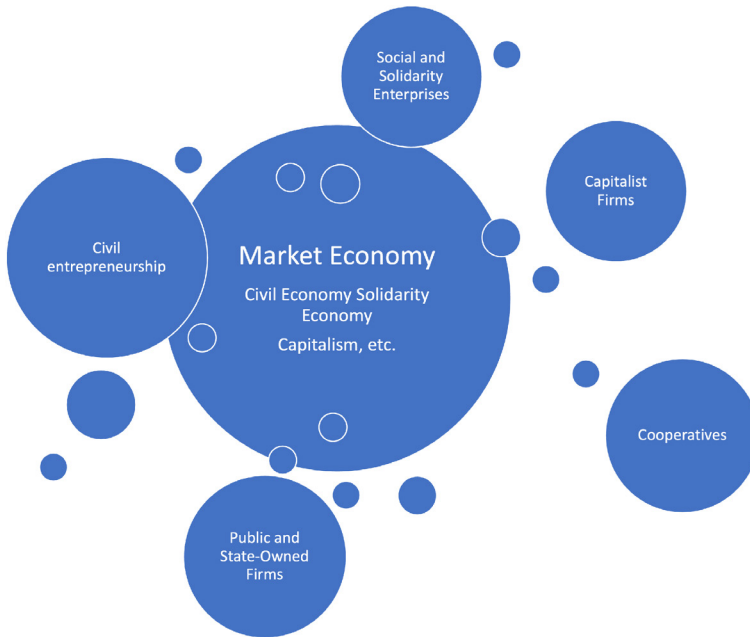


Figure 1: Diverse Forms of Enterprise in Market Economies

Although many economists have tried to prove that capitalist firms are by and large the most efficient, Zamagni points out that these economists make assumptions that do not apply in the case of cooperative firms. Among other factors, those who join cooperatives may have preferences for exercising positive liberty and workplace democracy (Bruni & Zamagni, 2013: 105), and moreover, their choice to join a cooperative firm already expresses a rational choice structure that does not adhere to that of a wealth-seeking self-interest maximizer of the commonly assumed *homo oeconomicus*. Once we broaden our understanding of economics from capitalism to markets and from shareholder owned corporations to a plurality of forms of enterprise, we can find much more space for non-selfish, pro-social, and environmentally conscious attitudes on the part of economic actors.

In fact, a central aspect of the paradigm of civil economy is the notion that “the true entrepreneur is social” in the sense that profit is not his/her primary drive, but rather innovation regarding a good or service valuable to society (Bruni & Zamagni, 2013: 4-5). Bruni and Zamagni suggest that recent crises in capitalism ensued partly because the primary entrepreneurial function of markets degraded into mere profit-seeking speculation (Bruni & Zamagni, 2013: 4-5). The notion that entrepreneurship

is essentially social marks a turn toward a potential new economic paradigm that would diverge from “the current phase of market economy (which we might call financial-individualistic-capitalism)” (Bruni & Zamagni, 2013: 2). They argue that this current phase issues from the predominance of a specific historic trajectory in Anglo-Protestant thought. Bruni and Zamagni envision a return to the orienting Roman values of *virtus*, *civitas*, and *felicitas publica*, where civic virtue is needed to bring out the public happiness and flourishing of the city where common life (including business) occurs. Their writing also creatively proliferates the possibilities of civil action, with the civil entrepreneur at the center of a civil economy, cooperating alongside civilly minded citizens (and consumers and investors) in civil society and civil enterprises to advance the civil welfare.

Figure 2 depicts this vision of a civil world. Civility, as a concept that is etymologically close to citizenship, expresses the idea of being a member of society, or part of a world, that precedes and nurtures one and to which one owes obligations as a whole. The civil entrepreneur is one who innovates in the service of the *civitas* (construed more broadly than city) of which one is a part. Such entrepreneurship can occur through a variety of forms of enterprise (as represented in Figure 1) as well as via other non-business institutions such as academia, non-profit organizations, and government. Ultimately, the objective and beneficiary of civil entrepreneurship is the *civitas* (at any level, from the town to the state, nation, or planet), whose welfare collectively is advanced. Civilly responsible companies, which depend on civil entrepreneurship and civilly responsible consumers to become holistically civil, help to foster a civil economy. And since the economy and the society are intertwined, a civil economy furthers a civil society. The reverse is also the case: when citizens assume a sense of themselves and their obligations as civilly oriented, they not only foster civil society, but this civil society feeds into a civil economy. This process can happen via participation in the democratic process in ways that impact the regulatory environment, but also via civilly responsible consumption choices since all citizens are also consumers and vice versa. In sum, these categories of civility can be articulated discretely but they do mutually inform and interact with each other in larger systems that promote civil welfare in a civil world.

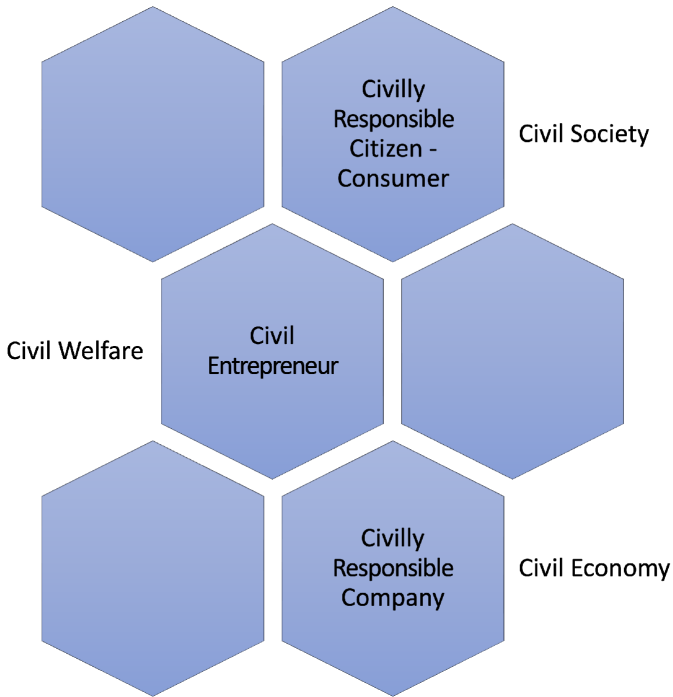


Figure 2: A Civil World

In Bruni and Zamagni’s view, the Anglo-Protestant tradition of thought expresses considerable “anthropological cynicism” exemplified in political economy as the notion that the social contract emerges consequent to individualistic concerns. The Latin-Catholic tradition, by contrast, proceeds from different anthropological premises that ground human nature in our inherent sociality. The Latin-Catholic tradition of Italian thought presumes that humans already exist in social communities bound by ties of reciprocity, and this sociality manifests in our economic relationships. This tradition, while exemplified in the Italian Enlightenment, can be traced to the Natural Law tradition of St. Thomas Aquinas in the Middle Ages (Bruni & Santori, 2018; Bruni & Sugden, 2013; Dierksmeier & Celano, 2012; Santori, 2020, 2021). This anthropology proceeds from a whole person orientation and entails certain values, grounded in fraternity, solidarity, and gift-giving.

Table 1 summarizes the Latin-Catholic anthropological assumptions undergirding the civil economy tradition. The term “worldview” in the first column refers to a

concept from the German tradition of philosophy (*die Weltanschauung*) that expresses a comprehensive outlook on the world, embedding meaning structures, beliefs, and values. This table lists a few dimensions of the Latin-Catholic worldview that help us see where and how such a picture of the world is formed, as in a specific geographic and cultural context (Italy and the Mediterranean) where it originated and then spread globally. The middle column takes up the specific philosophical dimensions of the anthropological assumptions arising out of the Latin-Catholic worldview. The third column articulates the values derived from the worldview and outlook on human nature, which will inform the thinking about business in the civil economy paradigm.

Worldview	Human Nature Outlook	Values Picture
<ul style="list-style-type: none"> • Geo-Cultural Roots • Religious and Philosophical • Catholic and Universal 	<ul style="list-style-type: none"> • Optimistic – Realism • Whole-Person • Holistic and Integral 	<ul style="list-style-type: none"> • Sociable • Fraternal • Communal • Reciprocal • Connected

Table 1: Latin-Catholic Anthropological Assumptions

Bruni and Zamagni point out that the principle of fraternity from the French Revolution “is still waiting its moment,” while liberty has already found its home in capitalist societies and equality in those more welcoming to the welfare state (Bruni & Zamagni, 2013: 3-4). Economies driven by the principle of liberty tend to be individualistic and rely on charity or philanthropy to redress ethical issues with laissez-faire markets. Social ills such as mass unhappiness and inequality tend to pervade these societies. Economies that place a strong emphasis on equality, on the other hand, tend to be communally oriented and rely on the welfare state to redress ethical issues. This approach also has its challenges, with problems associated with weak markets and statism, such as suppressed innovation or bloated bureaucracy, plaguing societies. Certainly, a society driven exclusively by the principle of fraternity would also face difficulties, especially if fraternal virtues veered towards the extremes.

Ideally the three principles would be balanced. “Neither liberty nor equality denotes a ‘link’, relationships among persons,” which is why fraternity is needed (Bruni & Zamagni, 2013: 4).

Fraternity is a form of mutuality that functions as a mean between the particularism that operates in personal friendships and the abstraction that governs commitments to solidarity. As a form of social relationship, it is constituted by reciprocity. Fraternity expresses the sense of social friendship characterized by mutual aid that can extend to people whom one does not already know well. Fraternity is closely related to the notion of solidarity in Catholic social teaching, however, not reducible to it (Bruni & Zamagni, 2013: 153). The moral virtue of solidarity in CST is often expressed in terms of a consciousness of being a part of the whole human family and is a core part of the argument for ecological responsibilities in *Laudato Si'* (Francis, 2015). The notion of family is certainly broader than that of brotherhood and more encompassing than friendship. Interestingly, Pope Francis’s most recent encyclical, *Fratelli Tutti*, would seem to encompass solidarity within brotherhood, if the title of the encyclical is to be awarded special weight. As with Bruni and Zamagni, Pope Francis conjoins his treatment of fraternity with equality and liberty and invokes solidarity as a way of rethinking the meaning of these principles (Francis, 2020: 103-105 and 114-117).

Table 2 summarizes key elements of civil economy, considering the meaning, application, and potential of the principles of liberty, equality, and fraternity. The table seeks to differentiate these three principles along the dimensions of the geographic-religious spaces where they each predominate, the ways these principles inform the market values and approaches to problems in those geographic-religious spaces, the problematic outcomes and potential challenges that appear in markets driven by these different values, and finally some suggestions for how geo-religious spaces dominated by these different market values and norms can start to introduce civic virtues in ways that will ultimately bring these three principles together and further evolve the civil economy paradigm. It is noteworthy that civil economy seems to emerge first in contexts oriented towards fraternity, but should continue to develop in ways that incorporate all three principles.

	Liberté	Égalité	Fraternité
Geo-Religious Space	Anglo-Saxon + US-Protestant	Latin-Catholic + Europe	Everywhere Civil Economy is Practiced
Market Values and Approaches to Problems	Individualism + Philanthropy	Community + Welfare State	Friendship \ Reciprocity / Solidarity
Problematic Outcomes of these Values and Approaches	Unhappiness + Inequality	Statism + Weak Market	Particularity \ Mutuality / Abstraction
Introduce Civic Virtue to bring these 3 principles together	Individuals sacrifice to improve equality and strengthen social bonds	Heighten individualism while bolstering existing social bonds	Balance Individualism with Community via relational links between people

Table 2: *Liberté, Égalité, Fraternité*

Another value that emerges from this positive anthropology is the orientation toward giving rather than taking. Such a notion is central to Christianity, and particularly Catholicism, and appears prominently in Benedict XVI's (2009) encyclical *Caritas in Veritate* on Integral Human Development, where Benedict suggests that the economy could be oriented around the logic of gift rather than the logic of exchange. Zamagni was involved in the writing of *Caritas in Veritate*, and the encyclical's emphasis on gift, gratuitousness, and civilizing the economy was the focus of a special issue in *The Journal of Business Ethics* dedicated to that encyclical (Grassl, 2011; McCann, 2011; Melé and Naughton, 2011). Pope Francis likewise emphasizes such a logic in *Fratelli Tutti*, particularly in the section on "reciprocal gifts" in chapter four on "A heart open to the whole world" (Francis, 2020). Bruni and Zamagni emphasize the notion that markets understood in this sense can incorporate many purposes that range from efficiency to gift-giving (Bruni & Zamagni, 2013: 7). In their 2016 text on *Civil Economy*, Bruni and Zamagni conclude by recommending the possibility of "civilly responsible companies" that would go beyond CSR towards authentic sustainability and "integral human development" (Bruni & Zamagni, 2016: 131), which takes the logic of gift to another level in harmony with the broader notion of sustainability articulated by Pope Francis (2015) in *Laudato Si'*, understood as integral ecology with an emphasis on ecological conversion.

Bruni and Zamagni suggest that the notion of civil economy includes many open-ended possibilities for how such a positive anthropology characterized by fraternity and gift-giving can be realized. “Civil economy as a process, an inclusive and heterogeneous cultural movement, whose protagonists ... all hold a common understanding of the economy as civil engagement, pluralistic and attentive to life – not dogmatic, interdisciplinary and historical” (Bruni & Zamagni, 2016: 141). Although Bruni and Zamagni differentiate the notion of civil economy in the abstract sense from a set of concrete practices (Bruni & Zamagni, 2016: 9), their *Handbook* frames a set of practices supporting reciprocity and social enterprise as contemporary instances of the civil economy tradition. Examples of economic manifestations of the civil economy include: cooperative enterprise and social entrepreneurship, values based organizations (VBOs) and social preferences in consumption and investment, Economy of Communion (EoC), fair trade, microfinance, mutualism, relational goods, social enterprise, spiritual capital, and other CST informed practices (Bruni & Zamagni, 2013). Below we focus on a few examples from their *Handbook*, while noting that their notion of civil economy has gained traction in Italy. Becchetti (2015) argues that the paradigm is already emerging but has yet to become fully manifest. Joining the civil economy paradigm with the Inspirational Paradigm for Jesuit Business Education would serve as a powerful way to manifest the vision that undergirds both paradigms.

CIVIL ECONOMY APPLICATIONS BY BUSINESS AND ECONOMICS DISCIPLINES

Within the civil economy paradigm, numerous approaches may be taken to address contemporary global challenges, such as those mapped out as the “State of Affairs” in *An Inspirational Paradigm for Jesuit Business Education* (IAJU Working Group, 2020: 2). These approaches range from different organizational forms of enterprise to institutional practices for organizing economic activity. Let us explore three of these that could serve as examples of selective applications by various disciplines in Jesuit business schools implementing the civil economy paradigm, with the various business practices it engenders. Fair Trade serves to address global poverty while making use of market mechanisms and respecting subsidiarity. Solidarity Enterprises express the sense of connection between multiple stakeholders of a firm and also a sense of obligations to the society and the environment. The

Economy of Communion offers a powerful vision of markets governed by the spirit of gratuitousness at the heart of the Eucharist. Below let us consider each of these practices in turn as they relate to the aspirations of the Inspirational Paradigm for Jesuit Business Education under conditions of ecological crisis. Each section concludes with considerations for teaching in Jesuit business schools.

FAIR TRADE

Given that the Catholic social tradition, especially starting from *Populorum Progressio* (Paul VI, 1967), critiques free trade regimes based on the notion that inequality between economic actors on the global stage does not yield fair market prices, it is worth considering alternatives. Protectionism might promote the interest of the working poor in one country, but not all countries are on an equal footing to be able to make use of protectionism equally. Even if all countries took a protectionist stance, the differences in development and other inequalities between them would lead to further inequalities between rich and poor nations. It is one thing to protect a developing economy from cutthroat global competition and exploitation of its resources and labor, and another thing to protect a well-developed economy from having some of its industries outsourced abroad.

Fair trade offers an alternative to free trade. Fair trade seeks to pay suppliers in the Global South fair market prices for their goods, where consumers in the Global North are willing to pay slightly higher prices for goods that satisfy their social and environmental preferences. It is not a charity model, however, as one of the goals is to develop the capacity of the producers to produce effectively and efficiently. The World Fair Trade Organization (WFTO) articulates a set of principles to which fair trade organizations must abide. They are: “1) Opportunities for Disadvantaged Producers, 2) Transparency & Accountability, 3) Fair Trade Practices, 4) Fair Payment, 5) No Child Labor, No Forced Labor, 6) No Discrimination, Gender Equity, Freedom of Association, 7) Good Working Conditions, 8) Capacity Building, 9) Promote Fair Trade, and 10) Respect for The Environment” (WFTO, n.d.). For our purposes, principle 3 on *Fair Trade Practices* is particularly relevant: “fair trade organizations trade with concern for the social, economic and environmental well-being of marginalized small producers and do not maximize profit at their expense. They maintain long-term relationships based on solidarity, trust and mutual respect that contribute to the promotion and growth of fair trade” (Bruni & Zamagni, 2013:

145). Such solidarity also takes the form of “direct investment in local public goods (health, education) through the contribution provided to the local producers’ association” (Bruni & Zamagni, 2013: 145).

However, fair trade as currently practiced will not succeed in addressing the needs of the relatively poor in the Global North who see themselves as losing out to the beneficiaries of fair trade abroad. American and European working-class people who see their affluent compatriots paying extra to alleviate poverty far away do not experience any direct relief from fair trade, and moreover, may have reasons to feel resentful, thus building up hostility to both foreigners and the elite academics and affluent liberals who can afford to pay such higher prices. Meanwhile, those who have the luxury to spend their discretionary income on their social preferences to end poverty have the unfortunate tendency to heap scorn on their fellow citizens who fail to make socially responsible consumption choices.

One possibility is to extend the meaning of the fair trade concepts to include the support of struggling domestic industries in the Global North. Such a solution would have to entail targeting small and mid-sized enterprises with low capitalization and lower internal inequity ratios between highest paid managers/owners and lowest paid employees. The reason is that providing extra funds to subsidize big business (as occurred with TARP and bank bailouts) offers no guarantee of helping the working people, and such subsidies may instead be pocketed by the managers/owners. However, it is conceivable that affluent consumers instead throw their weight behind domestic struggling companies in addition to those abroad and pay higher prices for goods produced by them. As such an application of fair trade is novel, it might necessitate the creation of nationwide organizations whose purpose would be to set criteria appropriate to the domestic spheres of industry and self-enforce these criteria amongst the participating business organizations. This solution would serve as a compromise between those on the left and the right as it applies a leftist socially responsible business strategy to domestic industries all the while relying on voluntary exchange in markets that those on the right tend to favor. It would also serve to forge more solidarity amongst a divided populace at home while continuing to forge connections of solidarity abroad.

As we seek to teach fair trade concepts in Jesuit business schools, student projects and community service can prove valuable pathways to consider. While students

can certainly learn about global brands, it is also valuable for them to study local company practices around fair trade, including those of retailers that are selling fair trade products. In doing so, they can learn about the concrete challenges, like cost barriers, facing businesses that seek to promote ethical consumption. The rise to prominence of fair trade means that it touches many students' lives already, minimally as consumers. They could also begin to develop, implement, and market the idea of local fair trade to stimulate support for local businesses. Class activities could invite students into their communities to interview local business owners and conduct analyses, ideally with the objective of using their academic skills to benefit community businesses with an eye for supporting ethical and sustainable practices. Such course activities meet the hungers for “experiential learning” and “community” (IAJU Working Group, 2020: 4–5).

SOLIDARITY ENTERPRISES

Alongside the civil economy movement exists another movement calling for a social and solidarity economy (SSE). Like civil economy, SSE seeks to develop alternatives to prevailing capitalist conceptions of the economy.² SSE goes by many names, such as social market economy (SME) in Germany, and is sometimes subdivided into the social economy or the solidarity economy. SSE has also been applied to research on sustainability, as solidarity is essential for just sustainability to be achieved (Schlag & Mercado, 2016; Utting, 2015).

Like the civil economy paradigm, SSE also has deep roots in CST and Christian ethics (Peters, 2014). SSE thrives in many Catholic countries in Latin America and Europe. Certainly, solidarity itself is a key principle of CST and is addressed in the encyclicals: *Mater et Magistra*: 157 (John XXIII, 1961); *Sollicitudo rei Socialis*: 38–9 (John Paul II, 1987); *Evangelium Vitae*: 19 (John Paul II, 1995); *Caritas in Veritate*: 7, 66 (Benedict XVI, 2009); *Laudato Si'*: 52, 158 (Francis, 2015); and is taken up extensively by the United States Conference of Catholic Bishops (USCCB, n.d.).

Luis Razeto Migliaro, a Chilean sociologist, was influential in coining the term solidarity economy, and his early work on this concept was published by the Church and influenced thought at the Vatican (Romero, 2010). Rezato had actually entered

2 See The Social and Solidarity Economy resource website (n.d.) for a plethora of materials on SSE.

the seminary for 3 years with the intention of being a priest, but eventually found a different calling. His experiences with NGOs linked to the Church in Chile that made solidarity central to their mission influenced Rezato's development of the concept of a solidarity economy.³ Ultimately, he argues that the economy of solidarity is part of building a "civilization of love" (Migliaro, 1986).

The model of SSE is closely associated with the paradigm of civil economy developed by Bruni and Zamagni. Both SSE and civil economy pursue alternatives to individualistic, profit-driven capitalism. However, some forms of SSE import more explicit Marxist sensibilities that reject markets (Taniguti, 2017), whereas civil economy, as Zamagni understands it, embraces markets over the narrow version of capitalism expressed by neoliberalism. Another way of differentiating the two paradigms is along the lines of a virtue ethics (civil economy) versus an institutional ethics (social market economy) normative basis (Martino, 2020). Martino argues that civil economy and social market economy are definitely different paradigms but should be treated as complementary to each other rather than as competing alternatives.

The term solidarity enterprise is not one identified in Bruni and Zamagni's (2013) *Handbook on the Economics of Reciprocity and Social Enterprise*, yet it certainly fits in with the paradigm of civil economy advanced in that book. In terms of Bruni and Zamagni's examples from the contributors to that *Handbook*, the chapters on cooperative enterprise and cooperative entrepreneurship and social enterprise have the most in common with solidarity enterprises. Moreover, the term solidarity enterprise is not widely used. As such, it does not necessarily fall under the rubrics of civil economy, social economy, or solidarity economy. For our purposes, let us begin with the articulations of solidarity enterprises that may be found in the SSE and solidarity economy spaces. We may then explore the promises of solidarity enterprises for addressing the dual challenges of struggling economic classes in both the Global South and North.

The UN has developed an Inter-Agency Task Force on Social and Solidarity Economy:

Social and Solidarity Economy encompasses organizations and enterprises that: 1) have explicit economic and social (and often environmental) objectives;

3 See the *Interview, Part Two* (Romero, 2010).

2) involve varying degrees and forms of cooperative, associative and solidarity relations between workers, producers, and consumers; 3) practice workplace democracy and self-management. (UN Inter-Agency Task Force on Social and Solidarity Economy, n.d.a)

The United Nations Research Institute for Social Development offers a range of resources on SSE (UN Inter-Agency Task Force on Social and Solidarity Economy, n.d.b).

The UN's definition resonates with the Catholic account of businesses as communities of persons. Although the Church has not insisted on the superiority of cooperative or democratic, worker-controlled firms over for-profit or owner-controlled models, the rights of labor was the key focus of *Rerum Novarum* (Leo XIII, 1891), which is at the foundation of CST. Moreover, *Caritas in Veritate* praised the new "broad intermediate area" emerging in the economy between strictly for-profit and non-profit sectors (Benedict XVI, 2009: 46).

Neamtan (n.d.) provides the following thorough definition of SSE:

The Solidarity Economy—what we call the social economy in Quebec—refers to cooperative, collective and non-profit, democratically controlled enterprises, that emphasize the primacy of people over capital and embrace a philosophy of empowerment, equality and inclusivity. Their goods and services respond to the needs of the community. These enterprises do not move away, sell out, or lay off masses of workers in order to maximize return to shareholders. They are born out of the need and aspirations of the community, which will not let them fail. Even conservative politicians want to keep jobs in their community.

Neamtan emphasizes the community, understood in terms of its customers and workers, as the key stakeholder of solidarity enterprises. This notion implies that solidarity enterprises might be ordinary ethical and socially responsible businesses, and not just co-ops or democratic worker-controlled firms. Her critique of outsourcing is particularly relevant to the concerns of the once prospering manufacturing bases in the United States. On this account, an auto or garment manufacturer who chose to keep plants open in the U.S. at a profit reduction could be a solidarity enterprise. Moreover, she suggests that the products produced and sold by businesses need to meet the genuine needs of the community (Neamtan, n.d.), an idea of clear resonance with CST and the critique of consumerism.

Craig Borowiak (n.d.a) has argued that a powerful tool for enhancing the efficacy of the solidarity economy is to map the networks of existing solidarity enterprises and organizations within a given region. In the Philadelphia mapping project, for example, organizations included are: childcare and preschool co-ops, artist co-ops, financing, community development co., community land trusts, community supported agriculture, community gardens, credit unions, food co-ops, housing co-ops, miscellaneous co-ops, and other SE organizations. Borowiak argues that mapping helps to develop better concepts in the minds of participants to move beyond a piecemeal approach that would otherwise consign the solidarity economy to a small niche. He provides a range of resources for understanding and applying the solidarity economy (Borowiak, n.d.b; n.d.c).

Borowiak's arguments are reminiscent of the findings from cooperative networks that exist in Mondragon. It is reasonable to assume that cooperatives and other solidarity enterprises may struggle when operating solo (or with the impression that they are solo) in the context of a highly competitive capitalist economy. Finding solidarity between organizations would provide opportunities to strengthen capabilities through knowledge sharing. Moreover, participants of one such enterprise may be interested and willing in participating in other such organizations if they know about their existence and connection with their primary organization. Many people who get involved with co-ops and other solidarity enterprises already have a mindset and values that lead them to set aside individualistic and wealth maximizing concerns. Furthermore, involvement, even partially, in such organizations serves to educate and inspire members to further cultivate values in accordance with the solidarity enterprise. Mapping provides a launching pad to stimulate further commitment and connectivity.

Given issues like nationalism and racism, which have framed a problematic since Pope Paul VI (1967), a key challenge with solidarity enterprises concerns the degree to which they can spawn a sense of out-group connectivity. A danger lurks in relying exclusively on regional solidarity economies that such economies may fail to develop a sense of solidarity in a broader sense and maintain an unhealthily competitive stance toward economies in other regions. However, this danger does not seem too severe insofar as participants in solidarity enterprises have already opted out of more competitive, profit-driven alternatives, hence demonstrating a commitment to values of fraternity and connection with others. A few strategies to deepen solidarity

globally would be to link up various mapping initiatives and use Internet platforms to bring solidarity enterprises around the world into communication with each other. Such a strategy would further enhance capability building. Moreover, these networks could expand both locally and globally to include fair trade organizations and other NGOs that serve society and the environment with solidarity rather than philanthropy models.

Networks such as IAJBS, CJBE, and AJCU have tremendous potential to build solidarity in values, along with a set of competencies for teaching these values effectively. In a sense, the IgnitEd platform serves as a venue for connecting Jesuit institutions around the world in a sort of SSE framework. Mapping tools such as those recommended by Borowiak (n.d.a) could facilitate collaborations in teaching and research worldwide, as educators at Jesuit business universities could visually be shown points of convergence between their work and those of others. Such mapping tools could also be utilized and developed as classroom activities, where students study how a social and solidarity economy might be emerging in their local communities. Such activities would meet the “hunger for experiential learning” (IAJU Working Group, 2020: 4).

ECONOMY OF COMMUNION (EOC)

Where the SSE helps us to consider how economies can develop at local levels with solidarity networks, the Economy of Communion (EoC) helps us to see how to bridge the local levels with the global level. The EOC emerges out of a distinctively Catholic spirituality of the Focolare movement. It involves local and international networks with a central office in Rome. It has elements in common with social enterprises, but its unique spirituality sets it apart in what Crivelli and Gui (2014: 43) have characterized as “attention to reciprocity and mutual openness, up to communion.” Zamagni (2014) has argued that the EoC deeply challenges the contemporary economic paradigm. Bruni (2002) has also dedicated an entire book to EoC, which analysis may have informed his theorization of civil economy. Let us first investigate some details of the EoC business practices, spirituality and philosophy, and then consider ways that the EoC can help us address some of the challenges of our day such as ethnonationalism and extreme partisanship, both of which undermine sustainability objectives.

The Economy of Communion in Freedom or EoC was born out of the Focolare movement in Brazil's favelas. *Focolare* means "hearth" and is a lay, Catholic movement worldwide that originated in Italy, thanks to the inspiration of Chiara Lubich. The EoC has spread to a number of countries worldwide, including the United States. "The EOC understood communion or unity to be the true objective of business activity; markets were valuable ... as places for interpersonal encounter and relationship" (Gallagher & Buckeye, 2014: 21). In keeping with Catholic social teaching, they see business as communities of persons (Gallagher & Buckeye, 2014: 23) where persons are "at the center of enterprise" (Gallagher & Buckeye, 2014: 21) rather than profit. In fact, the profits of EoC businesses are to be distributed in a tripartite way: 1) reinvestment into the business, 2) promotion of a "culture of giving," and 3) provision for the poor and stimulation of job creation. The first part of these profits are held privately by the given business, whereas the latter two parts are held in common by the EoC international network administered in Rome. The international networks are quite extensive, involving formal and informal supporting, commercial, cultural, and academic networks (Gold, 2010: 161-181).

Several aspects of Focolare spirituality play into the EoC. The Focolare takes the Trinitarian conception of God seriously and the call to live in imitation of the trinity in all our relationships. The notion of human beings as made in God's image is a fundamentally Trinitarian anthropology at the heart of the Focolare movement (Gold, 2010: 57).

From an existential point of view, therefore, the Focolare vision necessitates an implicit rejection of materialism and the anthropology of the 'individual' as a being in isolation from others. Rather, within the Trinitarian anthropology, existence is defined by the free choice of individuals to recognize their personhood through offering themselves to others in loving service. (Gold, 2010: 57)

This perspective entails the values of solidarity, participation, freedom, and pluralism (Gold, 2010: 57). Moreover, care for the poor and giving to others remains at the heart of Focolare spirituality. Hence, the "communion of goods" becomes central to the Focolare movement. The spirituality is communitarian.

In economic terms, one of the key justice issues of concern to the Focolare has been inequality, an issue of concern in CST, which was promulgated during an influential period of Focolare's growth (Gold, 2010: 83). However, equality, in

Focolare philosophy was based more on a faithful commitment to the notion of humans as brothers and sisters in one global family with both material and spiritual needs, rather than as a mere right to be protected (Gold, 2010: 82). By the time of *Centesimus Annus* (John Paul II, 1991), it became apparent to members of the Focolare and their founder Chiara Lubich that the Focolare by itself would remain unsuccessful at addressing inequality locally if it did not deal with the problems of inequality in the broader global market (Gold, 2010: 84). From this realization in 1991, the idea behind the EoC was born. It involved making “the communion of goods productive” by encouraging Focolare members to start businesses (Gold, 2010: 85). The shift towards spiritual businesses enables the Focolare to live out the call for a “third way” identified in *Centesimus Annus* (Gold, 2010: 86) because it involves the private sector in both the production and distribution functions traditionally carried out by either the market or state, respectively (Gold, 2010: 204). The ultimate point is both to expand the amount of resources available to be distributed and to redistribute resources equitably, with both functions being carried out by business rather than the state.

In the current climate that seeks to overcome tendencies toward far-right movements such as ethnonationalism, it may be necessary to find ways to bolster both local and global economies without recourse to strong state intervention. The state may seek to serve internal national economic interests, and the proposed policies for doing so may involve retracting the welfare state and environmental regulations if conservative elements come to prevail politically. So, a system that harnesses the motivations and creativity of the private sector to accomplish nationally and internationally what a government cannot or will not do, may prove quite promising. The EoC can help to advance the productivity of economies in the global North and South in an equitable and sustainable manner without sacrificing the value of solidarity or succumbing to isolationism.

Moreover, the EoC, in bringing a heartfelt spirituality into business and the economy can help to break down barriers that would lead people to retrench their spirits into isolationist postures that preclude dialogue and civil discourse. The Trinitarian anthropology at the center of the EoC provides an opening for a depth of encounter between people. The global reach of the EoC invites a natural engagement with diversity that, when combined with the values of solidarity and equality, serves to unite people across differences. “The emphasis that Focolare spirituality places on

listening, on ‘making space for the other,’ has enabled a creative dialogue to evolve within the Movement” (Gold, 2010: 209). Given racial tensions that surface most prominently and menacingly in times of despair and self-enclosed-upon-selfishness, the Focolare spirituality provides a breath of fresh air. And since the economic arena provides avenues of encounters between strangers, it serves as a ripe ground for overcoming selfishness and bias, if only the neo-classical assumptions about *homo economicus* can give way to a more authentic and meaningful anthropology. An invitation exists for the Holy Spirit to animate connections, for the Creator to inspire projects, and for the crucified and resurrected Jesus Christ to guide us in accompanying one another as we navigate injustices in pursuit AMDG. Pope Francis’s (2020) *Fratelli Tutti* likewise seeks to inspire and heal contemporary wounds by inviting a deeper spiritual outlook on how humans can and should come together even under crisis conditions. *Fratelli Tutti* complements and deepens the project of *Laudato Si’*.

Jesuit business schools have the academic freedom to teach business in a way that incorporates a faith based and spiritual dimension. Indeed, the Inspirational Paradigm recognizes “a hunger for an adult spirituality,” which could be met through EoC, especially for Christian students. The EoC also may satisfy the hungers “for a moral compass” and “for community.” It can be taught in courses dealing with Spirituality in Management, or Spiritual and Faith Based Business, and should be considered alongside practices from other religious traditions, such as mindfulness. Inclusive Jesuit business schools need to recognize the plurality of faiths and spiritualities for which students hunger.

THE NEW JESUIT PARADIGM AND CIVIL ECONOMY

Let us now consider how Bruni and Zamagni’s civil economy framework could be integrated systematically into curriculums at Jesuit business and economics schools, given the exciting prospects presented by the new Paradigm for Jesuit Business Education. While it is arguable that the civil economy model could meet all the hungers identified by the Jesuit Paradigm, we highlight its potential for meeting those regarding dignified work, moral compass, community, and adult spirituality. It is here suggested that business ethics and economics classes could serve as the subjects within the curriculum to articulate the civil economy framework, setting

up a theoretical model, the specifics of which will be applied in particular business disciplines.

Hungers	Civil Economy Practices
Experiential Learning	Engaging with all these Practices:
Integrated Knowledge	Civil Economy Paradigm
A Moral Compass	Fraternity, Trust, and Civil Virtues
Community	Social Enterprise and Fair Trade
A Global Paradigm	Global Common Good and CST
Adult Spirituality	Spiritual Capital and the Economy of Communion
Dignity of Work	Cooperative Enterprises and Values Based Organizations
Meaning	Values Based Organizations

Table 3: New Jesuit Paradigm and Civil Economy

Table 3 presents two sets from both paradigms and shows how civil economy practices can meet the hungers identified in the Inspirational Paradigm for Jesuit Business Education. The hungers are meant to name some of the deeper desires within our students that may be emerging in response to the challenging realities confronting them as future businesspeople. Hunger is perhaps here best interpreted as a spiritual hunger. The possibility for such hungers arises out of a Catholic anthropology of the human person as being whole, whose integrity as a self finds fulfillment in relation to a larger reality that is God given. The hungers reveal the integration of the person within the world, wherein integral human development entails not merely the flourishing of the individual but also the cultivation of the common good. Business students become businesspeople who will inevitably participate in the shaping of the business world. Jesuit business schools seek to form students as part of a process of unfolding that transforms work, enterprise, and the economy towards integral human flourishing. Learning that is experiential, integrated, moral, communal, global, spiritual, dignified, and meaningful will value each individual student while recognizing that one's flourishing entails a profound orientation towards the broader world in which one is embedded. The civil economy practices represent a set of teachings that correspond to the hungers identified in the Inspirational Paradigm. While it would ultimately be up to the individual educators to discern which practices are most relevant to their classes and how to meet certain hungers in their classrooms, the overall orientation of the civil economy itself is

remarkably aligned with the Catholic anthropology out of which the hungers in the paradigm white paper were discerned.

The notion of dignified work has remained central to the Catholic social teaching since *Rerum Novarum* articulated the rights of labor in the late nineteenth century, and this emphasis on the dignity of work can certainly be traced farther back to the writing of St. Thomas Aquinas. This is a track that has recently been pursued in relation to civil economy by Santori (2020, 2021). While the civil economy paradigm is not new in emphasizing the dignity of work, it provides a compelling theoretical framework for elevating human values in markets and it furnishes a number of concrete models for the actualization of these values. It provides an overarching conceptual structure and worldview that connects to the Catholic Christian religious tradition, while simultaneously drawing on conceptual resources and argumentation that could be persuasive to a secular audience. Since this dynamic between balancing Catholic values and secular morality in a broadly liberal world is one that must be navigated by Jesuit business schools, we can see how an economic paradigm that does both, like civil economy, could offer an attractive moral compass.

The civil economy paradigm by its very nature emphasizes community as central to the human experience as manifested in economic relationships. With civil economy we find renewed valorization of the fraternal, communal, and solidarity aspects of human relations and discover concrete methods of application for businesses seeking to proceed from such an orientation about humanity. The CST notion that business activity should serve the common good serves as an orienting principle of civil economy (Zamagni, 2010; 2020). The Trinitarian model of God in Christianity supports a thinking of the human person as both individual and communal, as she is made in God's image. At the same time, it is a commonplace that all world religions recognize the centrality of community for spirituality.

Moreover, given the prevalence and importance of faith and spirituality for many people, divorcing spirituality from the business and economic relationships that have become central to human affairs would be to further the "divided life" (Dicastery for Integral Human Development, 2018: 10–11; Neamtan, n.d.) that harms the human person. While we have looked at one distinctively Catholic manifestation of a deep integration between business and spirituality in the Economy of Communion, it is important to recognize that the civil economy paradigm does

not exclusively promote Christian models and is flexible enough to support a variety of religious and spiritual approaches to business and economics.

The civil economy paradigm supports a way of thinking about business and economics that differs markedly from the prevailing neoclassical model. It starts from an anthropological outlook that, while being Catholic in origin, has much in common with numerous other faiths and secular moralities in recognizing the deep interconnectedness of people who are fundamentally embedded in a variety of relations with others. It can meet the hunger for adult spirituality where spiritualities differ.

Given that the civil economy paradigm is theorized at a certain level of abstraction, it would be best taught in business classes with a philosophical and historical bent. As such, business ethics instructors should consider incorporating modules on civil economy, alongside historical treatment of the Scottish Enlightenment or the writings of Amartya Sen (1988; 1999; 2009). Business ethics is a course where students experience the opportunity to reflect on and integrate what they are learning in their other business and economics classes. Often, this article's author finds that students do not know what to make of the seemingly divergent messages they receive in various parts of their curricular journeys. For example, when asked, "what is the purpose of business?" students report that each discipline answers with the priority of a different stakeholder: shareholders (finance), customers (marketing), employees and managers (management), the public (accounting), society (economics), or some variation thereof. The civil economy paradigm facilitates reflections on how to integrate these various perspectives from the standpoint of human relationships, aligning with stakeholder theory in some respects. Certainly, another place to teach civil economy would be in economics classes oriented towards history, theory, philosophy, and interdisciplinary approaches. Figure 3 expresses the central place of ethics in the implementation of civil economy, with the guidance and support of university leadership, and applications to business and economics courses.

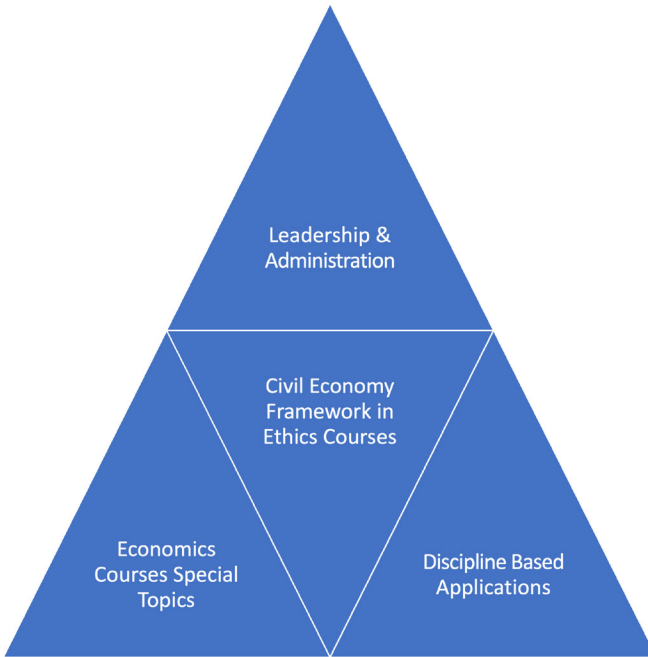


Figure 3: A Model for Civil Economy Application in Jesuit Business Schools

Once students have a theoretical framework to guide them, they can see how various concrete models and practices can be justified ethically and economically. Bruni and Zamagni's (2013) *Handbook* provides a comprehensive overview of many theoretical and practical approaches to reciprocity and social enterprise that could be grouped under the rubric of civil economy and taught from a variety of disciplinary perspectives. Many more exist beyond those enumerated in that handbook, including many innovations under the auspices of IAJBS. The civil economy has the attraction of being open, flexible, dynamic, pluralistic, inclusive, experimental, and fecund. Figure 4 presents a possible pathway for teaching civil economy practices in business schools.

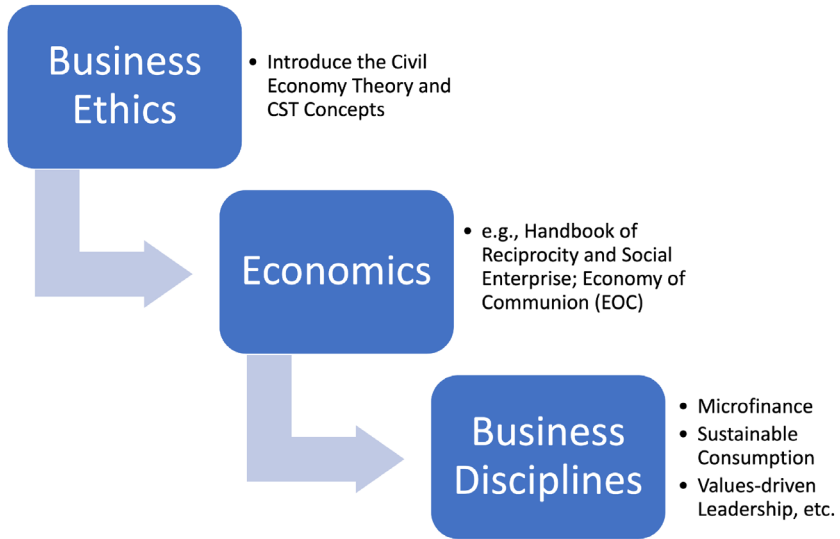


Figure 4: Proposed Application to Jesuit Business Schools

DIRECTIONS FOR FUTURE RESEARCH

The Inspirational Paradigm for Jesuit Business Education is a visionary document that challenges educators and administrators to rethink the fundamental orientation of pedagogy and scholarship in Jesuit business schools. While it opens up exciting possibilities for growth and exploration, the paradigm itself is likely to meet sustained resistance from those who are wedded to a prior way of conceiving of business purpose and praxis. The ideas in this paper have sought to meet the aspirations of the paradigm through the introduction of the civil economy paradigm, proposing a framework that bridges these two paradigms. The proposals put forth in this short study may likewise meet resistance from those applying more traditional frames of analysis. Future research on the Inspirational Paradigm and civil economy should strive to study forms of resistance and how to overcome them. To that end, both empirical and theoretical research methodologies could prove invaluable. Resistances are likely to take the form of conceptual attachment to values of individualism, efficiency, and wealth. An additional challenge may be found in the proper assessment and quantitative valuation of intangibles and shared or common goods as well as an expansion of the temporal parameters utilized in analyses. The

paradigm white paper briefly references the work of organizations like the Sustainable Accounting Standards Board that are developing frameworks and utilizing metrics to assess progress. Jesuit business schools incorporating civil economy frameworks, ideas, and practices need likewise to develop and advance existing quantitative methodologies oriented around a broader vision of the market, view of business purpose, and ethical values set. Moreover, qualitative methods need to be valorized to a greater extent than they currently tend to be in business schools.

CONCLUSION

This article has sketched a possible avenue for Jesuit business schools to pursue as they endeavor to operationalize the lofty ideals of the Inspirational Paradigm for Jesuit Business Education. Certainly, there are many exciting possibilities that this fecund paradigm invites us to craft. This article by no means insists on the above model as the ideal one to implement. Civil economy is but one of many possible paradigms to consider. This article has suggested that the model is flexible enough to accommodate a variety of pursuits that are compatible with the spirit and intent of the Inspirational Paradigm for Jesuit Business Education. Moreover, due to its historical antecedents in Italy in close geographical proximity to the capital of the Catholic world, the civil economy paradigm has the advantage of fortifying the link between the Jesuit paradigm and the Catholic social tradition. Its focus on fraternity aligns with the recent trajectory of Pope Francis's thought as he continues to build on the vision of *Laudato Si'* in *Fratelli Tutti*.

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